New Guinea OJ1 Makassar OG6 Java OE1
Minangkabau OD10 Buru OH8
Javanese OE5 Ceram OH9
Tanimbar OF19 Kei OH13
Atjehnese OD4 Enggano OD6

[457 cont.]

Jv 843 the woman; the woman appears in a different garment seven times, one after the other; etc. Usually only the tingkeb festival for the first pregnancy is given much notice.

MK 843 565 Among another Mohammedan people, the Buginese and [458] Makassarese, the same kind of festival is celebrated with great splendor in the seventh or eighth month by the families of the notables.

Jvns Mn 844 In general, there are no festivities connected with the birth itself, but some peculiar customs are practiced. First of all, we should mention that among the Minangkabau Malayans and the Javanese everything in the vicinity of the confinement must be opened, chests, hatches, etc., and krises must be taken out of the sheath, an example of the so-called sympathetic thought or transmigration doctrine. Among the Minangkabau, all men must leave the dwelling; on Java, on the other hand, custom demands that the man be present, even to the extent that, should the father be away from home at the time, a rice pestle, dressed to look like a man, is placed near the woman in childbed. Another widespread custom is cutting the umbilical cord with a sharp piece of bamboo instead of a knife — probably a survival from the time before iron was known; old customs and implements are preserved longest in such ceremonies.

E T N K B C 844 The custom of not allowing the confinement to take place in the house, but in a specially prepared little hut in the forest is found on some of the eastern islands, namely, on Ceram, Buru, Kei and Tanimbar Islands, and New Guinea; it is also found on the small island of Enggano in the west of the archipelago (west of Sumatra's southern point), where the woman in childbed is taken to the forest or to a secluded place near the dwelling.

Finally, mention should be made of the peculiar, but widespread custom of subjecting the woman to the action of a gentle fire for a considerable time after the confinement, one could almost say a kind of roasting. This is customary, for

A 844 example, among the Atjehnese. "She who is busy drying herself over the fire," the person "who is lying by the hearth" are

NO [559 cont.]
I exclusively who are persecuted by the pontianak, but the hus-
755 bands, too, have to fear these spirits. Among some peoples,
843 especially in the Moluccas, there is the belief that they rob the
NO men of their genitals. Therefore, their evil influence is lifted
[842] through offerings, exorcism, etc. Among many peoples, preg-
nant women always carry a small knife with them as a means of
defense against the pontianak.

MH Some peoples try to prevent those who die in childbirth
I from becoming pontianak for which several means are used. The
A Ambonese stick pins into the arms and legs of the corpse and
755 put three eggs under the chin and both armpits. The hair is
843 wound around a nail hammered into the coffin, and then the
766 whole body is covered with fishbones. The same custom, some-
what modified, is found among the Makassarese. Here, too,
an egg is put under each armpit of a woman who has died in child-
birth, and the arms are pressed tightly against her body and a
few needles are stuck into the palms of the hands.

h. Supreme Being

I As we noted in the beginning and have shown by some
776 examples, the religion of the Indonesians is principally spiritism,
[775] the worship of the [560] souls of the deceased and of spirits, who
wander about disembodied, although it is believed that both
these spirits and the souls of the deceased prefer to live in rivers,
on trees, in forests, etc. the souls are generally favorably dis-
posed; the spirits are good and evil.

Originally, none of the spirits had a higher rank than any
other. In the course of time, however, the notion of a supreme
god developed nearly everywhere. Among some peoples, this
is nothing more than a primus inter pares, but among most peo-
ples from this highest spirit there developed a conception of a
definite godhead, a supreme being that is above and beyond the